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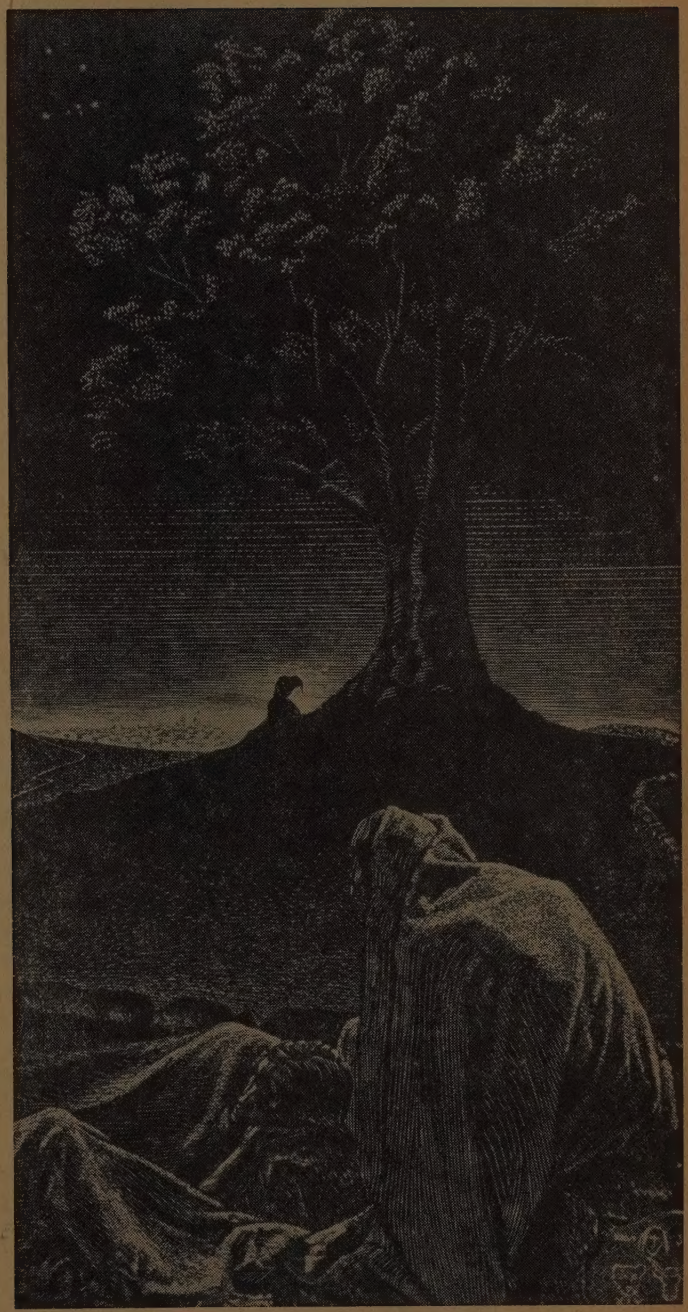

lark Gethsemane,
feel the tempter's power;
edeemer's conflict see,
with him one bitter hour:
t from his griefs away,
f Jesus Christ to pray.

Hymns for Lent

(Hymn No. 66, Service Book and Hymnal)

Wide open are thy hands,
Paying with more than gold
The aweful debt of guilty men,
Forever and of old.
Ah, let me grasp those hands,
That we may never part,
And let the power of their blood
Sustain my fainting heart.

Wide open are thine arms,
A fallen world to embrace;
To take to love and endless rest
Our whole forsaken race.
Lord, I am sad and poor,
But boundless is thy grace;
Give me the soul-transforming joy
For which I seek thy face.

Draw all my mind and heart
Up to thy throne on high,
And let thy sacred Cross exalt
My spirit to the sky.
To these, thy mighty hands,
My spirit I resign;
Living, I live alone to thee,
Dying, alone am thine.

—ST. BERNARD OF CLAIRVAUX

The middle ages found their noblest expression in Bernard of Clairvaux. To him we are indebted for such hymns as *O Sacred Head, Now Wounded* and *Jesus, the Very Thought of Thee.*

A son of a knight who perished in the First Crusade, Bernard was born in his father's castle at Les Fontaines in 1091. He was educated at Chatillon, where he was distinguished for his studious and meditative habits. From his mother, whom he lost at the age of 14, he inherited a deeply religious nature, and in spite of the advantages that high birth, great personal beauty, graceful manners, and irresistible influence gave, he chose a life of asceticism and became a monk. Something of the powers of his "salesmanship" may be seen in the fact that when he entered the Cistercian monastery he brought 29 companions with him, among them an uncle and two brothers! When this little monastery became overcrowded he was sent forth to head a group of twelve monks to organize the monastery of Clairvaux, where he remained as abbot until his death in 1153.

Motivated by his love of Christ, he led a life of utmost self-consecration, which found such evangelical expression that Luther and Calvin admired him greatly. Luther called him "the greatest monk that ever lived." When Bernard died, he was not only the most eminent, but also the most widely mourned man of his age.

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Cover—The Agony in the Garden, etching by Victor Delhez; photo Three Lions.

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Unity Begins With You

By Robert C. Gremmels

st in a series of articles presenting a sonalized prevue of The American Lutheran Church

. . . in the weeks to come

Author Gremmels

When you awake on the morning of January 1, 1961, you will be part of a new Lutheran body—The American Lutheran Church. After years of discussion, planning, and working together three Lutheran Churches will at last be one; more than two million Lutheran Christians will be organically united in the cause of Christ; a tremendous and challenging program will swing into unified operation. What will it all mean to you?

No matter how closely you have followed the union negotiations, you are probably somewhat bewildered by all the developments that have taken place—and perhaps even more confused about the things still to happen. If so, don't give up yet; you have plenty of company. That's why this series of articles is being published.

Perhaps you have never really understood why it takes so long to effect a church union—or *merger,* which is a common though not really accurate term for the same thing. Perhaps you wonder why the new Church will not begin to function officially until 1961, even though most of the merger details have now been completed. Perhaps you have lost interest in the union because the whole thing seems remote and unrealistic. Or maybe you're like the man who expressed his feelings this way: "Sure, I'm interested in the merger. Looking forward to it, in fact. But what is it going to mean to me? Where do I fit into the picture?"

This man—call him Bill Davis—is a fairly typical "merging Lutheran." Since his discharge from the Army after World War II, Bill has operated a small radio-TV shop in a quiet midwestern town, where he lives with his wife, Ann, and their two teen-age children, Joe and Carol. Every Sunday

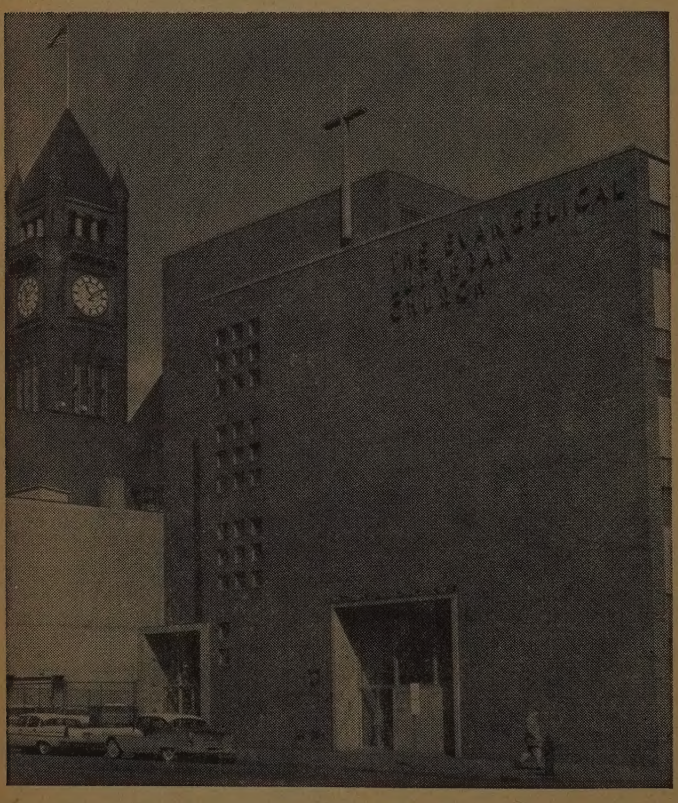
merger is drawing near. In just a few months first boards, commissions, and standing com-ees of The American Lutheran Church will be-preliminary work. A year from this April repre-atives of the American, Evangelical, and United ngelical Lutheran Churches will meet in Min-olis for the Constituting Convention which will the birth of the new Church. And on Jan. 1, , The American Lutheran Church will begin perate as a united body of more than two million members. Big gs are happening, and in the weeks to come the church papers of hree uniting Churches will attempt to bring their readers a close-picture of the Church to come. This series of articles is adapted the booklet *Unity Begins With You,* written by *Lutheran Standard* tant Editor Robert C. Gremmels and published by the Wartburg . Remaining installments deal with the new Church's membership, ture, schools, charitable institutions, mission fields, and auxiliaries. final article will summarize the entire series and present a chal-e for action.

Bill and his family attend services at St. Paul Lutheran Church, and just recently Bill was elected to the church council. As an active churchman he feels it is "only natural" for him to be concerned about the merger.

During the past four or five years Bill has tried to keep himself informed on union developments. He's read most of the news reports that have appeared in his church paper, and he's discussed the union several times with his pastor. Actually, Bill has a fairly clear picture of the union in general, but because he has picked up his information piecemeal he finds it difficult to fit everything together and to relate it to himself.

Bill knows, for example, that the new Church will be a union of the American Lutheran Church, The Evangelical Lutheran Church, and the United Evangelical Lutheran Church. He knows that the new Church's Constitution, Bylaws, and Articles of Union were drawn up by a group called the Joint Union Committee, composed of hard-working leaders from each of the uniting bodies. He knows that the new church will have its headquarters in Minneapolis*, that its work will extend to nearly all parts of the world, and that its baptized membership of over two million will make it one of the "big three" Lutheran bodies in North America — alongside The United Lutheran Church in America and the Lutheran Church —Missouri Synod.

Bill Davis is also aware that his membership in this new Church will entail a number of responsibilities— not only to support the Church's work, but to enter into the merger spirit and to participate in united fellowship. He knows that a union of administrative offices alone is simply surface unity, that genuine "unitedness" demands the concern and cooperation of individual members and congregations throughout the continent. That's why Bill is so concerned about what the new Church will mean to him personally.



Headquarters of the new Church will be located in Minneapolis—where the present ELC building will be enlarged to accommodate all the central offices.

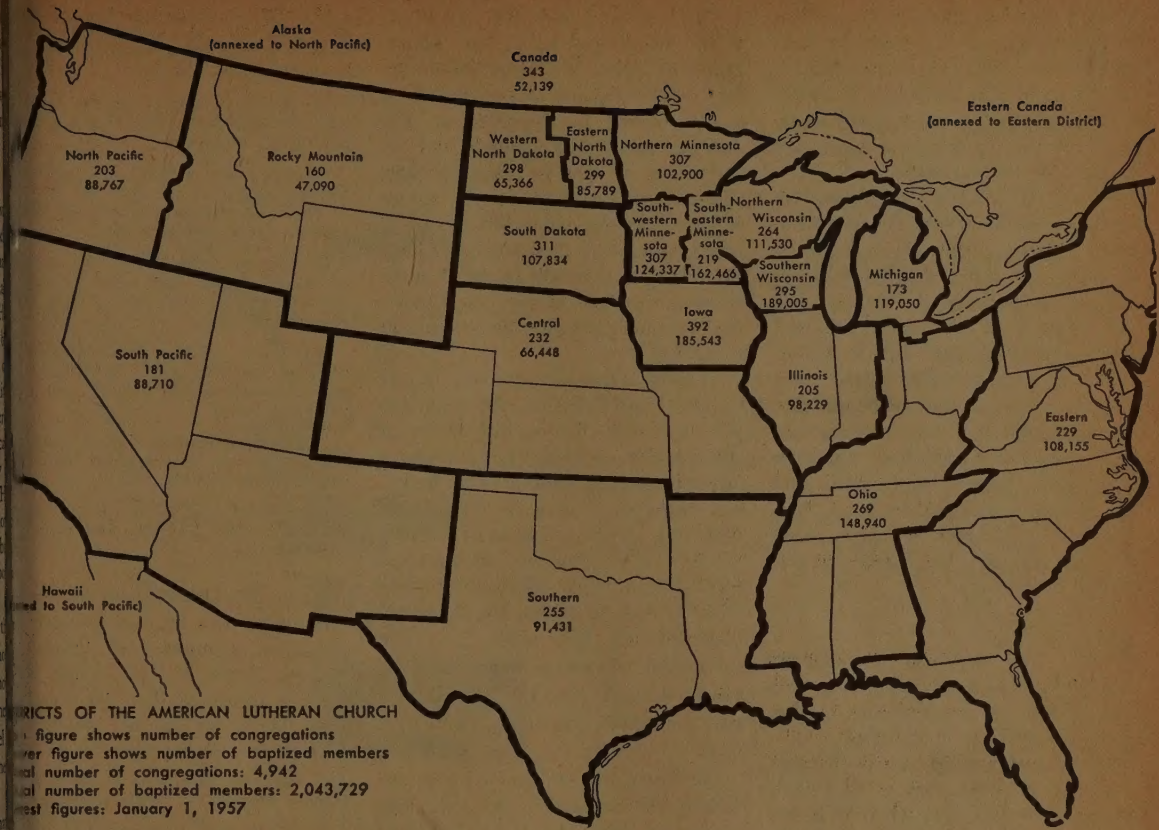
In brief, Bill's dilemma boils down to this: he wants to know as much about the new Church as he can, but he sees little value in a formal statistical presentation of the facts. He realizes that a Church—whether it is a congregation of 50 or a body of two million—is a living community of people, not just a stack of papers, and when he studies The American Lutheran Church he wants to view it as something living and vital. He wants a lesson in unity, not just union.

"Maybe I'm all wet," said Bill, "but it seems to me that the most important aspect of this merger is not to merge the Churches, but to unite the people. I think we should get to know each other better and to know how we can serve together in the new Church. I think we should all feel a personal concern about the new Church and try to understand its workings. Maybe we should even have a rally cry—something like 'Unity Begins With You.' At least I feel unity begins with me."

Bill Davis is right. Unity does begin with you. It begins with the determination of each uniting Lutheran to know as much as possible about the new Church, to know its members and its program, and to participate in its fellowship. And the time to begin is now—so that when the Constituting Convention of The American Lutheran Church is held in April 1960, the merging Churches will be fully prepared to unite.

"What will the new Church mean to me?" was Bill's initial question. And that's a good place to begin. Quite naturally, Bill Davis can view the coming union only from his home perspective. In other words, "What will it mean to me as a member of St. Paul Lutheran Church?" What will it mean?

* With regional offices proposed for Washington, D. C., Chicago, Dallas, San Francisco, Saskatoon, Sask., Canada.



hough figures used elsewhere in this series are the latest lable, those in the map above are based on the 1958 ort of the Joint Union Committee and are therefore a older. It should also be noted that, as a result of recent convention action by the negotiating Churches, certain district boundaries are subject to change at the Constituting Convention. Most sweeping of the changes proposed would place Oklahoma in the Central District.

ince St. Paul Church is the only heran congregation in Bill's area, e is little likelihood that it will e individually with a congrega- of one of the other bodies. In e areas unions of two or three con- gations may occur (and some al- y have), but probably not in Bill's munity. So far as congregational is concerned, Bill's local church— most of the others—will probably n about the same as always, with same people going to the same ices and the same potluck din- . Undoubtedly, a few of Bill's fel- members won't even know that a ger has taken place.

Bill wanted to, he could easily re the merger and conclude, "It doesn't mean anything to me." As an informed and dedicated churchman, however, he already recognizes that the new Church *will* mean something to him. It means something to him even now, in fact, as evidenced by his personal concern about unity. Bill Davis is already aware that many things will be different in the new Church, even though his local church life may remain pretty much the same, and he wants to know about these differences now.

Perhaps the most fundamental difference for Bill Davis personally will center in the transfer of his synodical affiliation. Obviously, if his present church body (which happens to be the American Lutheran Church) is dissolving into the new Church, Bill is going to be left holding a dead picture tube unless something is done to get him transferred to the new organization. This transaction is really quite simple, but it entails a quirk or two that ought to be understood.

The key point is that, just as in the present Churches, neither Bill Davis nor anyone else will be a member of The American Lutheran Church as such. *Only congregations* will actually be members. Undoubtedly Bill will call himself a member of The American Lutheran Church — and there's nothing wrong with that, really—but technically he will be a member of St. Paul Congregation, which will be a member of The American Lutheran Church. Individuals (clergy and laymen alike) will belong to the new

Church only by virtue of their membership in one of its constituent congregations. Thus Bill Davis will become part of The American Lutheran Church when his congregation's affiliation is transferred, a process which will be more or less automatic.

When St. Paul Congregation becomes a member of The American Lutheran Church, Bill Davis will encounter a few differences in geographical and organizational structure. For one thing, St. Paul Church will find itself encased in new district boundaries (see map on page five). It may also have new conference boundaries, affecting not only the congregation itself, but also its auxiliary organizations such as the Brotherhood and the Luther League. Along with these geographical changes, of course, there will probably be some changes in territorial leadership.

When Bill's congregation becomes a member of the new Church it will also delegate certain authority to that body and agree to meet certain conditions for membership. It will delegate authority in areas such as education, welfare, missions, etc., where it is impossible for a congregation to act effectively by itself. To meet the requirements for membership, each congregation will have to do three things: 1) profess the common faith of The American Lutheran Church, 2) accept its Constitution and Bylaws, and 3) participate in its approved program.

Beyond these limits the congregation will be relatively free to do as it pleases. It will continue to call its own pastors, maintain its own property, and conduct its own local program. In only three areas will The American Lutheran Church have jurisdiction over its congregations. It will maintain the right to insure faithful adherence to the Church's doctrines, to apply discipline when these doctrines are violated, and to enlist "wholehearted cooperation" in the program approved by the Church.

And what does all this mean to Bill Davis? Essentially, it means that, by choice, his congregation will have a big responsibility in the new Church. Bill Davis will have a big responsibility.

"As I see it," said Bill, "all of us at St. Paul's will have some adjustments to make. But more important, we'll have a big job to do. We'll have to get behind the program of The American Lutheran Church and do everything we can to make the new Church a united force in the service of God." At this point Bill paused to reflect a moment, then continued, "By the way, just how will we be of greater service to God in the new Church than we are right now in our present Churches?"

This is a question everyone ought to ask himself before the Churches actually unite. Before Bill Davis or any one else can pledge himself wholeheartedly to the work of The American Lutheran Church he must know why he's merging. He must be convinced that two million Lutherans can serve Christ more effectively in one Church than in three. He must feel confident that this union is a step toward total Lutheran unity. He must assure himself that the central purpose for uniting is to do the will of God.

Obviously, no one can arrive at this feeling of confidence in, and dedication to, The American Lutheran Church until he has examined its stated objectives. For that reason it might be a good idea to refer briefly to the Constitution, where *Article III* —*Purpose* reads as follows:

Section 1. The American Lutheran Church, a union of congregations to which the Gospel of reconciliation has been given, seeks to focus and co-ordinate the purposes and resources of these congregations to the end that the Triune God may be more fully known among men through a faithful ministry of Word and Sacrament. The American Lutheran Church dedicates itself to bear witness to the Christian faith in fulness and purity, and to preserve and extend the unity of that faith.

Section 2. The specific purpose of The American Lutheran Church is the proclamation and propagation of the Christian faith, and the quickening and sanctification of the members of its congregations through the use of the Means of Grace. Therefore it shall

(1) Establish congregations and missions on the North American continent and throughout the world as centers for the administration of Word and Sacrament, for Christian evangelism, and for Christian fellowship and growth.

(2) Train, certify, and discipline an ordained ministry for the administration of the Means of Grace.

(3) Assist the congregations in the nu of the children, youth, and adults in covenant of their Baptism that they may in Christian faith and life.

(4) Establish, develop, maintain, and erate theological seminaries, colleges, and educational institutions.

(5) Study the problems of contemp life and society in the light of the of God, in order to make its contrib toward solving these problems.

(6) Develop programs for the pron of human welfare, and establish, mai support, or operate health and welfare in tions and agencies.

(7) Print, publish, distribute, and Christian literature, music, art, and r materials; and establish, maintain, and o publishing houses.

(8) Establish pensions and in other provide assistance for clergy and eligible and for their widows.

(9) Establish and maintain proper rel ships with other Churches and counc Churches.

When Bill Davis relates these o tives to his own life and his own gregation, a number of things become clearer to him. First o he will recognize that the Gosp Jesus Christ not only fits into the Church but is the very center He will see that The American theran Church is built upon a foundation and thus will be ab carry out its objectives. He will to appreciate the role which he St. Paul Congregation are goin play in the new Church. He wil ter understand how he himself serve in The American Lut Church, not only by giving mon support its work, but by witne personally to the Gospel of Chris by offering his talents wherever can be used.

The more Bill knows abou purpose and program of The Am Lutheran Church, the more he w able to feel a part of it. In bot home congregation and in the C at large he will see himself as a link in the chain of unity—an will want to know more abou structure, the administration, an members of the Church to come. of all, he will probably want t acquainted with those two millio ple, many of whom are little more statistics to him now.

Next: "Meet the Members."

"Boys are Our Business"

Nearly 30 million boys and leaders have been in the Boy Scouts of America since its founding almost a half century ago (the Golden Anniversary will be celebrated next year).

Presently enrolled in the program in the U.S. are nearly five million boys and men.

331,719 American boys have qualified for the Eagle award, highest mark in Scouting.

The program has spread internationally so that there are Scout units in 67 countries around the globe.

ruary 8—Boy Scout Sunday—serves as a reminder vo things: First, the tremendous contribution of the t movement to the life of the boys and men of nation; and, second, the work of our Church with in various capacities and programs.

oys Are Our Business" is the slogan this year of Boys' Work section of the ELC Brotherhood, as cartoon on this page indicates.

Boy Scout Movement

ie Boy Scouts, who make up a large part of the 's Boys' Work program, also use this slogan and w it up with "And our business is good." The folng figures are evidence of just how good this busiof Boy Scouts is.

Boy Scouts are an ally of organized religion in that more than half of America's 120,000 Scout units are sponsored by Churches of various faiths.

To strengthen the tie between the Church and Scouting, various religious bodies in the nation have made available to their boys in Scouting distinctive awards in recognition of their growth in knowledge, experience, and service in their Church. The Lutheran Scouting award is the "Pro Deo et Patria." In October, 1958, the 1,000th Scout in the ELC received this coveted award. He is Larry Willson of First English Lutheran Church, Fergus Falls, Minn.

During the summer of 1958, a total of 25 Lutheran seminarians served as camp chaplains in Boy Scout summer camps. Seventeen of these chaplains were from the ELC's Luther Seminary.

Twelve ELC Scout leaders from various parts of the country were selected last year for the "Lamb award," the special recognition for outstanding leadership in the Church's scouting program.

Other Boys' Activities

The annual report to the Church by Boys' Work Director Loren Ness reveals the following other avenues of the department's varied activities on behalf of boys.

The Church in rural areas has found an ally for youth work in the 4-H program. This organization also has devised a church recognition: the God-Home-Country award. A total of 209 ELC 4-H'ers have been given this award by their church. Of these, 28 were granted in 1958.

Under the leadership of the eight district youth directors, young men's conferences have been held in several areas. These week-end meetings of older boys experienced record attendances during the past year.

In addition to these organized activities, office and district directors of Boys' Work counsel and encouragement to local churches in their efforts through counseling, education, recreation, and sports to give Christian leadership to boys of all ages.

"Boys are our business . . . and our business is good!"

Peter, the Rock

The painting above is one of a Series of the Apostles by the most noted of Flemish painters, Peter Paul Rubens (1577-1640).

This is Peter, also named Simon and Cephas, one of the Twelve wh Jesus chose to be with Him. No name occurs more frequently than in the story of the Passion of his Lord. He was in the Upper Chamber. the trek across the brook Kidron he boasted of a faith not as strong as thought it was. In Gethsemane he slept. In the courtyard of Caiaphas denied his Lord and called upon cursing and profanity to prove that had never known Him. From the palace of Pilate he was absent, as from the Way of Sorrows. Calvary saw nothing of him, nor did the bu scene. But on Easter Day he received a special message from the R One, "Go tell my disciples, *and Peter . . .*" and he was among the first at empty tomb.

This is Peter. How can we describe him? What can we learn from h Impulsive, hasty, often made to appear foolish because of his impulsiven But with a tremendous power to love and, basically, with a deep understa ing of what Jesus meant to him. No disciple ever spoke more beautiful fessions than he: "Lord, to whom shall we go? Thou hast the words of ete life, and we have believed that thou art the Christ, the holy one of G "Thou art the Christ, the Son of the living God." "Thou knowest all thi thou knowest that I love thee."

From him we can learn that Jesus transforms men. Impulsiveness, can be sanctified. Forgiven sin can strengthen faith. Every personality can made "meet for the Master's use." And every life can bear triumphant f to the glory of Jesus' Name, to the upbuilding of God's Kingdom.

Glory Over Calvary

By O. G. Malmin

Father, the hour has come; glorify thy Son that the Son may glorify thee, since thou hast given him power over all flesh, to give eternal life to all whom thou hast given him. And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent.

—JOHN 17:1-3

There is glory in the Passion of our Lord—in His , His sufferings, His crucifixion, His death, His rial. On Calvary we see the glory of the Father, the ry of the Son—and, by reflection, our glory, yours l mine.

What is glory? It depends on how you look at it. ere is a selfish seeking for praise, honor, admiration, distinction. Those who seek glory in those terms guilty of the sin of pride, of self-glorification. There none of that on Calvary. He who "humbled himself l became obedient unto death, even death on a cross" the negation of everything that seeks self-glory. And human being can stand on Calvary and understand without his pride being struck down.

Then there is earthly glory, the splendor man makes himself of the things God has created. Often earthly ry is but another name for self-glory. There is sear- sarcasm and unhappy truth in the parody someone written on the Angel Song of Christmas Night:

Glory to Man in the Highest,
For Man is the Master of Things.

There is no such earthly glory in the Passion. The mble Upper Room where Jesus prayed for others; rk Gethsemane where He prayed for Himself; the rtyard of Caiaphas and the palace of Pilate where n's perfidy prevailed; the Way of Sorrows and the ll of Condemnation where God suffered and died; quiet tomb which hallowed forever the resting place of God's people—all these are framed in glory, but not a glory of this world.

When we speak of glory over Calvary it is something quite different we mean. It is the splendor, the radiant beauty, of God's love in Christ. Have you ever seen a sullen, drab, ugly landscape suddenly become a thing of breath-taking beauty by the rising of the sun behind it? Thus is the Passion, and thus it was on Calvary. Here the glory of God's love rises like a sun, transforming the horror, the ugliness, the darkness that otherwise would shroud the Passion Story. That is true glory. The Father is glorified as the debt of sin is paid. The Son is glorified as He fulfills the Father's will. And we are glorified as we accept the gifts of divine glory.

Let us look into the Glory over Calvary, the Glory of the Passion, in the weeks of Lent which now begin. We can find it expounded many places in Scripture; it will be a joy to search them out. In these meditations we shall turn to the great High Priestly Prayer of our Lord, recorded in John 17. We shall take our places with the disciples in the Upper Room and listen to Him pray. Thus shall the glory be revealed to us, shine around us, pervade our very being.

Perhaps we are bringing excess baggage with us. That must be done away with. Our own glory must go, our pride. Our doubts and fears must give way to faith. Our sins must be placed at His feet who prays. And all this can be done. The words of the Glory Prayer of Maundy Thursday night will be answered in us as the things of earth are one by one stripped away.

Lord, whose glory fills both heaven and earth, with eager anticipation and deep joy we enter upon another season of Lent. So many a time before we have come to Thee to learn the lessons of Thy sufferings and death. Our Lord, make ready the hearts of Thy people for the blessings of these weeks. Let Thy glory fill also us. We pray in Thy Name. Amen.

Revolt of the Amateur

Revelation in a Cottage

We went the other night to a "cottage" prayer meeting. The setting was not a cottage in the technical sense; it was a nicely appointed modern home. But the cottage feeling was there. A handful of neighbors representing all ages came together to talk and to pray. Transported during those moments to a frontier America, we discovered how much we meant to one another and how much we needed the gift of intercession.

We Discovered Another Thing

In that informal setting with tranquil lamplight and people able to look into one another's eyes, we found it easy to talk to one another and easy to pray. We talked about the importance of a shared experience. Someone said, "How can we lay people feel free to talk or to pray in church with all these theologians around?" A young girl said, "I came from a small country church where we had to do everything. On Sunday evening the pastor might even ask me to pray. I would die, if I were asked to pray publicly in Chicago."

Technical Mumbo Jumbo

My mind goes back to the conference on "Christianity and Law" held last September in Chicago. To begin with there was a vast fund of good will on both sides. The lawyers were trying to find out about the relevance of Christianity to their daily work and the theologians were trying to communicate their opinions. But as the conference continued and confusion deepened, it became evident that something had gone wrong with the language. The theologians were using technical terms which the most brilliant lawyer untrained in modern theology found difficult to follow. Words like *kerygma, charisma, rubric, existential, nomistic, noumena, numinous,* and *ontic* literally thickened the air. If the lawyers had drawn up their eight-inch howitzers and shot off a few ponderous Latinities in our direction: *habeas corpus, corpus delicti, sine qua non, coram nobis,* no could have blamed them. But they chose to rem understandable.

Theological Ebullience

There are reasons for such semantic antics. Wit the past few years theology has rediscovered itself a science. For years it lobbied in the halls of the soci gists and talked meekly of *value systems* and *cultu lags*. Then miraculously theology was reborn. The was rediscovered and polished up. Theological pro sors who in the thirties would have blushed to let word "sin" pass their lips now discoursed enthusiasti ly about sin, grace, justification, and even salvati The name *Christ,* which had been tucked away w such curios as *Word of God* and *Church,* was brou out and replaced *Jesus* as the designation most propriate for the Incarnate One. And the whole th was so dialectical and so right!

Growing Pains

Now all this is good. It is part of coming of a It is part of the enthusiasm of the pre-medical stud who has discovered parasites and warns his mot about the perils of *trichinosis* and *filariasis*. Oh, mouthy joy of words! Oh, the absolutely heady won of calling a tapeworm by its real name!

But it is well to remember that the Christian fa is not primarily a science to be studied; it is a mess to be delivered. In order to deliver it, I must, of cou try to understand it as well as I can and make it understandable as possible for those who are to h This clarification of the message is theology, and i an absolutely indispensable discipline. But the purp of the activity is not a mere private enjoyment. I the salvation of those who hear. Hence the best th logians are those who are able to turn the profundi of their science into a plain gospel—a coarse and wh some loaf and a couple of grilled fish.

Editorials...

orld War II did not make the late Bishop Eivind grav a great man; God had already done that. But d make him an international figure and it did as- him an abiding place in both the history and legend of Norway. As for Protestantism the world over, his name will always loom large.

ath

a

hop

It was the war which lifted him from a distinguished career in the somewhat circumscribed arena of a State rch and put his name on the lips of uncounted ons of freedom-loving people the world over. A ied paging through a war-days file in our office led "Bishop Berggrav" brought to mind many a forgotten episode and event.

here was the confusion of the first days following nvasion of Norway, when the reports reaching the ed States conveyed the false impression that the op of Oslo was appearing in the role of appeaser. e was the story of the rapidly hardening lines of tance, with the Church coming more and more to fy its claim to being a "folk Church." There were es of the "quisling pastors" who were untrue to both God and their country. (Included in that part of ile is the never-to-be-forgotten picture which we re- ted from *Life,* showing a "quisling pastor" in the it of a large Norwegian Church—preaching to a regation of exactly *one!*) There were clippings re- ing pastors and teachers persecuted and imprisoned. nd all this material rightly rests in a file labelled hop Berggrav." For he was the soul and life of h of it. He was truly the "primate" of his Church hose days. As far as the American press is con- ed, the news of Berggrav's part in the resistance ement reached its climax on Christmas Day, 1944, n the heroic Bishop was the subject of the "cover " in *Time's* December 25 issue.

hat is all long ago and some of it half-forgotten. the heroic figure is not and never will be. In the s following the war he continued as Norway's lead- churchman (many would say simply Norway's ing citizen). His part in the ecumenical Christian ement kept him before the Protestant world. His to the United States in 1944 was a triumphal tour. was the guest of our Church at its convention that . No one who heard it will ever forget his sermon ered from the pulpit of old Muskego church.

rhaps the true "Bishop" appears most strikingly in his book, "Spennings land" ("Land of Suspense") from which we quoted an excerpt a week ago at the time we wrote of his death. For it is the genius of the Christian Church that none of its leaders is truly "great" whose greatness is not rooted in faith like a little child. Nowhere does that quality of greatness appear more clearly than in Bishop Berggrav's stories of his life among the Christian people of the parishes of Northern Norway to whom he ministered. They understood their Bishop, and he understood them; they loved him and he loved them. For that more than all else he should be remembered, because the qualities which made him a great leader rooted in those simple relationships.

First Fruits of Union

Two weeks ago our news pages announced that Mr. Al Doerring of the ELC's Department of Stewardship has accepted the post of executive secretary of the synodical Brotherhoods of the American Lutheran Church, The Evangelical Lutheran Church, and the United Evangelical Lutheran Church. There is more to that announcement than immediately meets the eye. It represents, in a sense, the first fruits of the coming union of the three Lutheran bodies.

The point is that Mr. Doerring is the first individual whose appointment not only bridges the three bodies but who becomes the paid servant of them all. True, when the Rev. Rolf Aaseng was appointed editor of the *Lutheran Teacher,* that magazine became a three-way enterprise; but he is in the employ of only one of the bodies. Mr. Doerring is in the employ of all three. Furthermore, it is the understanding that Mr. Doerring will be asked to head the Brotherhood of The American Lutheran Church. He thus will become the first full-time appointee of the new Church.

More amusing than important is the fact that Mr. Doerring and his family had already bridged the three Churches long before this appointment came along. He himself was born and raised in the American Lutheran Church and received part of his education at one of its colleges. Then he chanced to move to a town where there was no ALC congregation, whereupon he promptly became a member of the ELC and has been that ever since. To make everything complete, Al showed the good judgment of marrying a girl from the UELC.

The development of Brotherhood work in the three uniting Churches the next two years is going to be watched with deep interest. Here is one of the first tests of our ability to carry on the work of the Kingdom together.

From one point of view, it will be easy. The laymen of the various Churches have been in the forefront of the Lutheran union movement since the outset; they should surely be conditioned to working together.

But, on the other hand, it would be difficult to find an area where the several bodies have been more frustrated in arriving at a workable program. We have written so often of the special problems connected with so-called "Brotherhood work" both locally and synodically that we shall spare our readers a repetition here. Suffice it to say that almost everything has been tried—from what we once called "the tiddly-winks approach" to a serious effort to enlist the interest of the manpower of an entire congregation through an elaborate committee system. Any honest person will admit that a truly successful approach is yet to be discovered.

Keeping that interesting combination of possibilities and problems in mind, it surely does seem that this area is an ideal one in which the Church-to-be can test its potentialities.

The writer had the privilege of attending the joint meeting at which Mr. Doerring was nominated. We came away from it with a few happy convictions. One is that it is going to be far easier for the various boards of the new Church to select their executives than we have sometimes feared it might be. That is to say, if all of them will go at it the way the Brotherhood representatives did. The key to success lies in unlimited discussion, leading to a consensus rather than to a majority vote. Another conviction is that we are amply supplied with good material. Before the final choice was made by the men, they had before them not less than three candidates, any one of whom could have been chosen with every assurance that he would prove to be a wise choice. We are sure that that, too, will prove to be the situation for every board that meets.

Worst Foot Forward

There are times when we are tempted to believe that the most inept "public relations" institution in the world is the organized Church. It seems to have a veritable genius for putting its worst foot forward. Take note:

Item. Over the weekend of this writing, half a dozen women of a certain Church have gotten themselves into the meshes of the law, accused of violating an anti-gambling law in a neighboring state. Today's paper indicates, while it does not specifically state, that enforcement officials are coming to realize that they have a bear by the tail and are wondering just how to let it go. All of which does not lessen the news value of the episode, and so the Church gets its worst foot farther and farther out front.

Item. Shortly before the ladies mentioned above got the headlines, it was a congregation (this one was theran) which caused shouts of amusement and exp sions of disgust in quite another manner. It seems the congregation acquired a young pastor who not had the temerity to associate with Lutherans of a le breed (which, being interpreted, in this case m pastors and people of The Evangelical Luth Church). He also permitted votes for women in gregational meetings. Then he went the whole way marrying a young woman of the ELC and permit her to take Communion at the extra-exclusive alta his congregation, an altar which was extra-exclusive cause the congregation belongs to an extra-extra cons ative Lutheran body. So the issue was: Do we dismiss pastor, as our synodical authorities want, or do keep him? Result: stories in the daily press w made an object of derision not only of that congrega and the body to which it belongs, but of Lutheran as a whole. Again, worst foot far, far front!

We have no desire or intention of entering into merits of either episode. Certainly, the two are wo apart. In the first instance, we have the spectacle group within a congregation being arrested on ch property and accused of violating the law. The o instance is confined to a public airing of matter church polity, with nothing illegal involved.

Despite the dissimilarities, however, the two epis have this in common: Both present the Church be the world in the worst possible light. Under those cumstances, without intending it that way, any g reporter is bound to make of the Church an ob of contempt if not of ridicule.

In the first instance, the solution is obviously for Church to heed Scripture's admonition to "avoid very appearance of evil."

As for the second episode, we do seriously raise question as to the source the reporter used in wri his stories. Was he admitted to the meetings of congregation? If so, under what pretext? Two syn cal officials were denied admission. Or did someone vide him with the details? If so, why? Here w congregation engaged in a discussion regarding on its holiest relationships—the relationship with its divi called pastor. We fail to see that such a meeting any more proper grist for a reporter's mill than family relationship which man and wife are attemp to solve in accord with God's will and Word.

Let this be made quite clear: We do not blame secular papers for printing either story. That's w they are in business for, and they did a highly compe job in both cases. But we *are* blaming the Church getting itself involved in matters which put the Ch of Jesus Christ in an unfavorable, and basically f light. And we are blaming the Church for inviting world to sit in on its family squabbles.

BOOKS *in Review...*

aking Your Church Known

PUBLICITY GOES TO CHURCH. William E. Leidt, Seabury, 122 pages, $2.75.

f you've been groping for ideas on how go about getting more publicity for your ngregation, here's a little book designed help you get started. Any of the several zen proven ideas are more than worth the rchase price of this publicity handbook. While the author, a veteran Episcopalian blicist, writes more about publicity than techniques, he does introduce the reader a number of reliable publicity tools for the al parish. Though couched in terms of erence common to the Episcopal Church, ers can profit from hints on how to work h newspaper reporters and editors, using vertising as a publicity aid, organizing a ish publicity committee, or an excellently ailed section on how to prepare material printing.

Also treated are ideas on the use of "public vice" radio and television broadcasting by al congregations. In short, anyone who nts to improve his parish's communication the Christian message to the community l find this book most helpful.

JAMES A. RYBERG
Minneapolis, Minn.

hen Children Ask

A TREASURY OF CHRISTIAN TEACHING. Edited by George T. Eggleston, Harcourt, Brace, 306 pages, $3.95.

'How do we know that Jesus existed?" is question raised by a twelve-year old y in his Sunday school class gave this cher the idea to write a book that would of help to teachers and parents, to be d as a supplement with their other maials. The author believes that it is good children to realize that Christian truths ve a mass of reasonable evidence to support m.

So this book contains a collection of thirty e stories illustrating Christian principles at rk in everyday life. The majority of chaps have a short preliminary paragraph addssed to teachers. There are a set of questas and answers pertaining to the lesson the end of every chapter. The book has very fine index and maps of the Journeys Jesus according to John.

Sunday school teachers and parents alike ould find the lesson on the Beatitudes very pful. Each Beatitude is closely examined l explained simply and beautifully. Stories how such men as Albert Schweitzer and the Little Professor of Piney Woods used the Beatitudes as a guide in their daily lives are included. The Seven Last Words of Christ on the Cross are explained clearly and definitely. The lesson on Christian Ethics includes a story of the first Sunday school class started in England.

This book should indeed prove to be a treasury to Christian teachers and parents.

MRS. ROY T. GASMAN
St. Louis Park, Minnesota

Were You There?

MEN WHO FACED THE CROSS. William J. Siegel, Augustana, 85 pages, $2.00.

Another book has been added to the supply of Lenten sermonic literature issuing from printing presses. This flow of Lenten publications indicates a growing conviction of the importance of presenting the Lenten message and a concern to preach it as vividly and ably as possible.

The feature that is different about this author's presentation is the projection of his messages into the setting where the events took place. This procedure does serve to vivify the messages. The eight sermons are well written. The meaning, the necessity, and the purpose of the cross come into clearer focus in the manner of presenting the characters.

ERNEST B. STEEN
Madison, Wis.

Practical Pointers

COMMON SENSE IN MARRIAGE. Herbert A. Streeter, Warner, 128 pages, $2.50.

Here is a book that is full of helps for the young couple that finds their marriage beset with problems. Here is a book that would be suitable for use on a discussion basis in a young married couples club. The book is very readable, with several points of summary at the close of each chapter.

As the title suggests, this is a book about the common things in marriage. Common circumstances, ordinary dilemmas which cause difficulties and lead to breakup of the home. Simple solutions with less simple applications are suggested which could very easily be overlooked. The author writes from a wealth of marriage counselling experience and the book is accented with his actual cases. Undoubtedly the greatest value in this book is the common sense approach to the difficulties of marriage. With the sound religious undertones and basically good philosophy of marriage it would be a wise selection for a church library and also for the pastor to have available for the counselling room.

CURTIS G. JOHNSON
Laughlin AFB, Texas

They Cry, "Peace"

IF THE CHURCHES WANT WORLD PEACE. Norman Hill and Doniver A. Lund, Macmillan, 148 pages, $3.00.

This book reviews the efforts of the organized Church in the U.S. to make its influence felt in the affairs of the world, particularly as they relate to the hope of achieving world peace. The activities of the World Council of Churches, the old Federal Council, and the present National Council of the Church of Christ, as well as the activities of the many denominations are cited.

Subjects such as the old League of Nations, the present United Nations, the universal draft law, the ban on nuclear weapons testing, the whole matter of disarmament, the Point Four program, the admission of Red China into the United Nations—these and other matters are examined in the light of the attitudes and activities of the Churches.

The authors recognize that the major contribution of the Churches lies in that leaven with which the enlightened Christian conscience can and does permeate far beyond official resolutions and statements of organized Church groups.

The authors of this significant and important study are Dr. Norman Hill, Professor of International Relations at the University of Nebraska, and Dr. Doniver Lund, who teaches history and political science at Gustavus Adolphus College in St. Peter, Minnesota. They are to be commended for their concern for the voice of the Church in the affairs of nations, and for having brought this to the attention of the Church.

ALF M. KRAABEL
Chicago, Ill.

Talks to Women

HE IS LORD OF ALL. Eugene Carson Blake, Westminster, 61 pages, $1.00.

He is Lord of All is the theme which forms the basis for the five chapters in this small book. Titles are: He Is Lord of the

Church, He Is My Lord and Yours, He Is Lord of History, King of Kings and Lord of Lords, and Who Art Thou, Lord? The talks were originally presented as lectures at the Quadrennial National Meeting of the Presbyterian Women's Organization.

The fundamental Christian teaching found in this little book will bring a response to deeper loyalty to Christ and His church, and lead one to a greater commitment to Him. It should provide excellent collateral reading for the 1959 Women's Missionary Federation Bible study series, "The Christ-Possessed Life."

MRS. ROBERT H. BOYD
St. Paul, Minn.

The Meaning of Christ

JESUS: LORD AND CHRIST. John Knox, Harper, 278 pages, $4.00.

This book is a trilogy containing three smaller books by John Knox. They comprise a very excellent work on the meaning of Jesus Christ.

In the first section of the book, "The Man Christ Jesus," the author traces the tremendous impact of the human person of Jesus on the people of his day. With a sense of awe and reverence he shows Jesus who "shared the nature and name of God but for man's sake denied himself in a sense in which only God could: he emptied himself, becoming a common man, and as a man suffered both life and death, even the death of the cross."

The second part of the book "Christ the Lord," deals with the nature and work of Jesus. In discussing the nature of Jesus the author makes fullest use of all modern Biblical research and higher criticism, yet his method is always careful and his conclusions constructive.

The final section of the book, "On the Meaning of Christ," relates the nature and work of Jesus to the believer of today and the church of today.

I feel every pastor will want this as a book to study. It is a careful and thorough work on the meaning of Jesus Christ. The author writes not only as a scholar, but also as a Christian of the deepest convictions, one who understands "the great love wherewith he hath loved us."

K. W. ALTHOFF
Cannon Falls, Minn.

Cross-Inspired Meditations

DAILY MEDITATIONS ON THE SEVEN LAST WORDS. G. Ernest Thomas, Abingdon Press, 143 pages, $2.00.

The idea of this book is splendid. As the title indicates, it contains daily meditations on the Seven Last Words of Christ from the Cross. The author in the preface gives this purpose:

"The Cross is central in the Christian faith. The seven last words which Jesus uttered on the cross are a summary of Christian truth. They suggest what ought to be the attitudes of a follower of Jesus toward God and toward his daily obligations."

The book is a collection of incidents put together within the framework of the Seven Last Words. Many will find it useful. Certain subjects are over-emphasized, such as the Fatherhood of God, and the brotherhood of Man. Christ's divinity is mentioned only in passing.

The prayers in the book have genuine devotional value, but this author *plays* with the Seven Last Words; at no point does he begin to come to grips with them.

FERNANDA URBERG MALMIN
Minneapolis, Minn.

Keeping Home Fires Burning

LIGHT FOR YOUR HOME. Wilson Fagerberg, Augustana, 50 pages, $1.50.

The theme of this little book is the prosperity of the home under God. Even though it is "written from the idealistic point of view," it manages to bring God's answers to man's problems in the family experience.

In twelve short chapters the various angles of parenthood, growing up, discipline, Christ-consciousness and constructive living are set forth. By his own confession, the author does not have all the answers, but what he does present is both Scriptural and practical.

There is nothing high-flown here. The basic things such as love, understanding, baptism, confirmation are championed, showing again that those who tend the responsibilities of home with the help of God are faithful—and fruitful—stewards of this most important segment of human society.

J. R. HESTENES
Edgerton, Wis.

Lenten Devotion

THE SLOW OF HEART. Matthew Warren, Harpers, 124 pages, $2.00.

The Harper book for Lent has been wr ten this year by Matthew M. Warren, hea master of St. Paul's School, Concord, N Hampshire. The eight short chapters are bas on the prayer of thanksgiving which follo the Holy Communion in the Episcopal Bo of Common Prayer. Though this prayer d not appear in the Lutheran altar book, th is no part of it that we could not profitab use during Lent, or for that matter any ot part of the church year. Dr. Warren h written his eight meditations with the avow purpose in mind of awakening the slow heart within the Christian community to deepened understanding of their Christi heritage.

Chapter 3, entitled "We Belong" is bas on the rather archaic phrase "that we a very members incorporate." Dr. Warren, simple, yet piercing language, makes t Christian community very real. Perhaps the are certain things in Dr. Warren's book w which you will disagree, but I can assu you that you will come away from reading with deeper understanding of Holy Co munion as a means of enriching our co mon life within the fellowship of the sain

KARL H. BREVIK
Minneapolis, Minn.

"This Do . . ."

INVITATION TO COMMUNE. Charles R Goff, Abingdon, 94 pages, $1.75.

This book on "the meaning and value the Lord's Supper" emphasizes intentions a moods more than the Sacrament's deep meaning. It is written especially for the Chr tian layman.

Realizing the futility of the service of Ho Communion when it fails to communicate, t author offers this series of informal discu sions of repentance, of the relationship w other believers, of our intentions, of obe ence and faith. He bases his message on eig phrases from the Methodist communion se ice.

RICHARD A. RODNING
Coeur d' Alene, Idaho

For the Family Altar

J. R. Hestenes

ard the Second Sunday in Lent — *Pretense Palace*

The Epistle: I Thessalonians 4:1-7 • The Gospel: Matthew 15:21-28

Monday, February 16

THE SETTING

Read Matthew 26:57

hen those who had seized Jesus led to Caiaphas the high priest.

into the palace of Caiaphas the High they brought Jesus. It was into part of his house set aside as the ber of the Sanhedrin they delivered For there was to be a trial. To say was to be a "trial" is not accurate, here was one thing in mind, one idea oot; that was to put an end to this . Not to conduct a fair hearing, not al justly, but to get the verdict: He die! The setting was a mockery, pre- the trial.

ow unfair, how unjust, how steeped il can be the heart of man, O God! from me the callousness of an in- ent heart. Remove from me the curse designing heart. Make the inmost re- of my heart a true court where by Holy Spirit I may behold Christ e Son of God and rejoice that I have led to this true faith in Him. Amen.

Tuesday, February 17

EARLY PLOTTING

Read Matthew 26:4

And took counsel together in order to arrest Jesus by stealth and kill him.

Bringing Jesus to trial before the Sanhedrin was not the result of a sudden idea. It was the end result of a plot of long standing. Many times Jesus had confronted the priests, scribes, elders, and Pharisees. Each time He had shown them their conceit, deceit, evil purposes. Each time their anger was worsened, and they vowed they would do away with Jesus who laid bare the evil of their hearts. Many times they had said, "The only way to handle Him is to kill Him." This was the end result of their plots.

Help me to examine the thoughts, the ideas, I have now, dear Jesus. How well I know that what I entertain in the heart soon entrenches itself so that it is rooted, attached, set firmly so that it will not yield. If my thoughts are evil, let them be drawn out and cast away. If they are good and in accordance with Your will, then nourish them that they may be established and fruitful. Amen.

Wednesday, February 18

THE MOTIVES

Read John 11:48

"If we let him go on thus, everyone will believe in him."

One way to get rid of something or someone you hate is to destroy it—so reasoned the priestly class in Jesus' day. They were afraid of Jesus because He was a threat to their security. He saw through their hypocrisy. He was gathering together too many followers. He was a threat to their system. Of course, they tried to make their motives sound as though it was for the sake of the people and the nation they were doing away with this Jesus. They said His death would be "expedient."

Devious are the ways of humanity, O God. How we can reason our way into sin and rationalize our wrongs! The evil of those who mistried You, O Jesus, is reflected in many of the things we do today. For all of our motives are in need of examination that the one great motive may come to the fore: that You may dwell in our hearts richly and reign there as King. Amen.

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Thursday, February 19

TWO CAME FORWARD

Read Matthew 26:59

ow the chief priests and the whole cil sought false testimony against Je-

was witnesses they wanted, false esses. Not friends of Jesus, but friends eir purposes. Friends of Jesus would t their objectives. True witnesses ld be out of place in this setting; a nse, a sham, a mock trial called for witnesses. Finally "two came for- ," their stories well rehearsed, their ready. This was the character of the conducted by men watching out for own skins.

'e confess, dear Jesus, there is too h witness, too much testimony that is brought forward against the power Your Name in our world. Help us hold You dear to counteract that ess by the deep sincerity of our lives, by a full measure of faith that is slated into true Christian living. This e witness that will let men know of truth of Christ. Amen.

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Friday, February 20

SUPPORTING CAST

Read Matthew 26:58

But Peter followed him at a distance, as far as the courtyard.

Nothing aids the enemy more than a boost from someone of the opposing camp. Two of Christ's disciples were in the supporting cast. Judas sold Jesus; he made the transaction for thirty pieces of silver. He aided in the arrest. But Peter, who was much closer to Jesus and even followed behind when He was taken to trial, sinned greatly when he denied Him. In doing this he was going right along with the evil work of those who were going through the forms of a trial. This was a victory for the enemy.

Those who know what sin is and proceed to sin, are more guilty, O God, than those who do not know the sinfulness of sin. Those who call themselves Your children often fall from You, much to the delight of the children of the world. Help me to watch my step, dear Jesus. My step must be sure. Forgive my missteps, and be with me that I shall ever be faithful. Amen.

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Saturday, February 21

THE VERDICT

Read Matthew 26:64

"You will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven."

Most of the talking was done by the enemies of Christ, and their conclusion was that He must die—because He had blasphemed. Jesus was silent through most of the trial, because it was pointless to speak. But He broke His silence to state that He was the Son of God. Although they were wilfully blind to that truth, the truth of His divinity was still truth, and would outlive their worst designs. The majesty of Jesus could not be erased.

Let the verdict of Your Sonship with the Father impress its truth upon me, O blessed Jesus. It is not You, but it is I who stand trial before the tribunal of Truth. Let me not be lost in the maize of denial, or hold out for better evidence. Let the verdict be spoken from my lips, "You are the Christ, the Son of the living God." In Your Name. Amen.

Unity, Integration, Women . . .

New Bishop Gives His Views

At a news conference in Washington, D.C., the new Presiding Bishop of the Protestant Episcopal Church, the Rt. Rev. Arthur Carl Lichtenberger, crisply and without hesitation gave his opinions on controversial problems confronting the Church.

Bishop Lichtenberger said that he will strive to lead Episcopalians into closer unity with other Protestant denominations and more harmony and understanding with Roman Catholics.

He explained that he doubts Christian Churches will ever unite on the basis of complete agreement as to liturgy, doctrine, and interpretation of the Bible, but that the recent union of the Congregational-Christian and Evangelical and Reformed Churches into the United Church of Christ points out the pattern by which ultimate merger will occur.

He added that talks between the Episcopal Church and The Methodist Church have been fruitful, although he doubts an organic union of those two bodies will come about during his forthcoming 12-year term of administration as Presiding Bishop.

In response to questions concerning Catholic-Protestant relations, he said, "I would include the Roman Catholic Church in my hopes for ultimate unity. There are many signs, particularly in Europe, that we are coming into a period of greater understanding between Rome and the Protestant Churches."

As to the thorny problem of racial integration, Bishop Lichtenberger said that it is the duty of the church "to keep lines of communication open and to act as a moderating influence, constantly working toward the goal of an integrated society, but recognizing that it will take a great deal of patience and work."

"We must move as quickly and quietly as possible into an integrated society—as quickly, that is, as local circumstances in the various areas will allow," he declared.

Bishop Lichtenberger said that the Episcopal Church has been "very slow in recognizing that women are persons," but added, with a smile, "I believe we are finally coming around to that conviction."

"I believe that women should be admitted as delegates to the House of Deputies at the next triennial assembly and I am confident they will," he said.

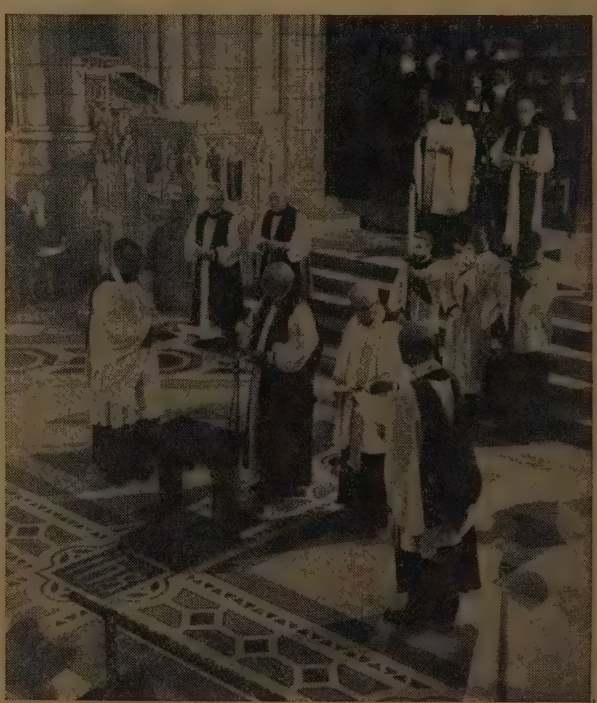
He told interviewers that the Church must speak with "conviction" to the government on matters of foreign policy "which concern the future of us all." "I think it is very obvious that we do not have a good position in world affairs at the moment," he declared.

The bishop said he feels this is partly due to the fact that "we are so str and powerful and throw our wei around so freely."

"Many people in the world would eager to accept our ideas and ideals," he added, "but frequently t do not see them expressed in foreign policy.

"The church will have influence o if it speaks with a voice relevant the great issues of our time, and as a sort of subsidiary institution which people repair once a week Sunday morning."

Asked if he believes the religious vival of the past several years is g uine, the bishop retorted, "if it is it is the duty of the church to m it more sincere and to deepen awakening spiritual realization of people."



—RNS-P

PRESIDING BISHOP INSTALLED—Bishop Arthur C. Lichtenberger of St. Louis, is installed as presiding bishop of the Protestant Episcopal Church in colorful attended by 3,000 persons in Washington Cathedral in the nation's capital. The head of the Episcopal Church in the United States is shown standing behind the crucif at the head of the steps (top right).

opean Churches Map Permanent Organization

he first Conference of European rches in Denmark voted to con- e its four-man provisional com- ee (see picture) which helped or- ize the group, to map plans for its meeting, and to organize the con- nce on a more permanent basis. y will work with the conference's er consultative committee of 11 rchmen.

his step was hailed by churchmen he meeting as a sign of continued peration among major Protestant Orthodox denominations from sides of the Iron Curtain.

t the closing session, Bishop Lilje, rman of the meeting, hailed as a racle" the high degree of agree- t during the gathering among the e 120 church leaders from Western Eastern Europe.

e also praised the participation in conference of delegates from Or- lox Churches. Prof. Leo Pariiskij, y theologian of the Russian Ortho- Church, predicted that the Russian rch would send observers to the ual meeting of the World Council hurches' Central Committee on the of Rhodes, Aug. 19-28. He said no Russian bishop was able to nd the Denmark meeting because as scheduled during the Orthodox istmas.

he conference was formed at Lise- l, Denmark, in 1957.

Per Cent Enroll or Red Youth Rites

ver 80 per cent of eligible young le in the Soviet Zone of Germany already enrolled for next spring's mmunist youth dedication ceremo- there according to *Neues Deutsch-*, official organ of the Socialist y (Communist) Party.

he rites, an atheistic counterpart of stian Confirmation, have repeated- een denounced by Protestant and an Catholic authorities.

nge Welt (Young World), official n of the Communist Youth or- zation in East Germany, mean- e has featured a contest for the design of a "festive dress" to be by participants in the rites.

—RNS Photo

EUROPEAN CHURCH CONFERENCE LEADERS—These four religious leaders who helped organize the first conference of European Churches recently (see story), will map plans for the next meeting and work to put the conference on a more permanent basis. They are the Rev. Hans Harms of the World Council of Churches staff in Geneva; Dr. Egbert Emmen, general secretary of the Netherlands Reformed Church; Lutheran Archbishop Jaan Kiivit of Estonia; and Lutheran Bishop Hanns Lilje of Hannover, Germany.

Although Protestant and Catholic leaders have condemned the Red rites as irreconcilable with the Christian faith, they have recently adopted a more lenient attitude toward the issue in view of the increasing political pressure imposed by the Communists upon parents and children to force youngsters to take part in the ceremonies.

East German Protestant Churches have adopted temporary regulations which will permit young people to continue taking part in the life of the Church even if they have enrolled for, or participated in, the Communist rites. They also will admit such youngsters to Confirmation after they have shown for at least one year that they want to be active members of the Church.

NINE-YEAR-OLD ORGANIST

Nine-year-old Sandra Jean Ewig's legs barely reach the organ pedals and she can't manage all the stops, but this has not prevented her from becoming assistant organist at St. Mary's Catholic Church in Port Washington, Wis.

And when she performs, the parishioners must glance up to the organ loft to make sure it is Sandra and not the regular organist, her father, who is playing.

Mr. Ewig, who also is a bandmaster at St. Mary's school and a trombonist in the city band, started Sandra's musical education when she was four. She learned to play the piano, accordion and clarinet and then—last fall—Mr. Ewig gave her a chance at the church's pipe organ. Today she plays regularly at the 8 a.m. daily Mass and at evening devotions.

$4 Million . . .

Radio, TV Training Center

A $4,000,000 institute to train ministers and laymen in the use of radio and television in spreading the Gospel will be established in Atlanta, Ga., in honor of Dr. E. Stanley Jones, veteran Methodist missionary evangelist and author.

It will be known as the E. Stanley Jones Institute of Communicative Arts and will serve as a teaching affiliate of the Protestant Radio and TV Center on the campus of Emory University.

Dr. Jones is known for advocating wider use of radio and TV in spreading Christianity both in this country and overseas.

Chairman of the institute's organizing committee is Dr. James Sells, associate secretary of the Methodist Southeastern Jurisdiction and vice-president in charge of development at the center.

"In ten years TV has made such an impact on people that we think it's been here forever," he said. "We've got to find out how radio and TV have reached the people and adapt these techniques to religion."

Dr. Sells said the institute will offer training in radio, TV, audio-visual aids, music, drama, speech, and creative writing. These courses will be taught by lecturers, instructors, and technical specialists, either in the institute's own headquarters or in seminaries where students will receive academic credit for their work.

Another Missouri Group Liberalizes Dancing Stand

Church-sponsored social dancing "under careful supervision and guidance" was approved in Milwaukee by the Concordia College Conference of the Lutheran Church—Missouri Synod.

The conference, which includes pastors in the Milwaukee and Racine areas, adopted a statement on dancing following a request from officials of Milwaukee Lutheran High School. Pupils at the school, which is supported by synod congregations, had asked if social dances could be held there.

Although the conference approved dancing, it did not consider it "wise or expedient" for the high school to sponsor social dances "at this time." However, the final decision was left to the Milwaukee Lutheran High School Association.

Traditionally Missouri-Synod congregations have been opposed to social dancing, especially in churches and schools.

The Concordia Conference was the second synod group within recent months to liberalize its stand on dancing. Last November, the St. Louis (Mo.) Lutheran Pastoral Conference, comprising some 80 congregations, also adopted a statement declaring that social dancing is permissible if properly supervised.

Started by Napoleon . . .

Paris Church 150 Years Old

The 15,000-member Lutheran Church of Paris this year celebrates the 150th anniversary of the establishment of the first Lutheran consistory by official decree of Napoleon Bonaparte.

Climax of the observance will come in November, when the sesquicentennial will be marked by the dedication of the Lutherans' first church building in the Carmes-Billettes section of Paris. The jubilee year, which began in the latter part of 1958, saw the initiation in December of Lutheran services in two additional localities in the outskirts of the city.

By imperial decree on August 11, 1808, Napoleon I sanctioned the organization here of a Lutheran Church with two pastorates, and its consistory was elected two months later. A few days after the first decree, he issued another authorizing the purchase, for Lutheran use, of the historic Carmes-Billettes Church, which French revolutionaries had converted into a salt storehouse. Its renovation took several months, and it was reopened for Lutheran services on Nov. 26, 1809.

A century and a half later, Lutherans in Paris and vicinity now have 23 parishes, some with more than one place of worship. They constitute one of two districts of the 48,000-member Evangelical Lutheran Church of France, each having its own regional synod. The other district ("inspection ecclesiastique") is that of Montbeliard.

Since 1626

The Church of France and the Church of the Augsburg Confession of Alsace and Lorraine, which has 241,000 members, are the two French affiliates of the Lutheran World Federation. They also constitute the National Alliance of Lutheran Churches of France (ANELF).

Prior to the decree of Napoleon, Lutheran services were held in Paris almost without interruption since 1626. On Dec. 1 of that year, a church "according to the unaltered Augsburg Confession" was formally set up. Its first pastor was Jonas Hambre, and it held services in the chapel of the Swedish Embassy, of which he was chaplain.

Royal permission to hold services

"INTERNATIONAL" ORDINATION

A retired Swedish bishop whose diocese was in India recently ordained a Chinese theological graduate for a ministry that will begin in England.

The new Lutheran pastor, James Ma, is a 31-year-old former major in the Chinese Nationalist Army. He hopes to organize a self-supporting Chinese Lutheran church in the British port city of Liverpool. This would bring to ten the number of foreign nationalities in Great Britain served in their own tongues by Lutheran pastors.

Mr. Ma is a member of the Lutheran Church of Hong Kong and a graduate of its theological seminary. He was ordained by 75-year-old Bishop Emeritus Johannes Sandegren, who was born in India of missionary parents and who was head of the Tamil Lutheran Church there from 1933 till 1956.

and administer the Sacraments w granted Feb. 13, 1630, and in 16 the Lutherans began having Fren language services in the embassy cha el. Worship in this chapel went during both the harsh persecuti which followed the revoking of t Edict of Nantes and the reign of terr which marked the French Revolutio

Finally at the beginning of the 19 century, when first the Swedish th the Danish embassy chapels were clos and Napoleon granted official recog tion to the Reformed Church, 600 L therans petitioned the emperor to a thorize the establishment of their ov church consistory.

Lutheran Art Competition

The first in a series of annual exhibitions by Lutheran student arti will be presented in Minneapolis d ing April at the Lutheran Brotherho insurance society building.

Ernest J. Holman, chairman, s the show will consist of original wor in all media, to be selected in com tition on a regional and national ba

Eligible to compete are Luther students enrolled at Lutheran colle and seminaries or other public a private educational institutions in t United States and Canada.

Purchase awards to individual arti ranging from $100 to $250 each, being offered. If an artist so hono is attending a Lutheran college, amount equivalent to the purch award will be turned over to the department of the school represente

Each competing artist will be limi to two entries. Entry cards and inf mation concerning the exhibition h been distributed to more than 600 ucational institutions.

Five Lutheran schools have been signed as regional collection points the art submitted. They are St. C College, Northfield, Minn.; Valpara University, Valparaiso, Ind.; Beth College, Lindsborg, Kan.; Gettysb College, Gettysburg, Pa.; and Pac Lutheran College, Parkland, Wash.

In connection with the exhibition fine arts festival has been arran for April 10 through 20 in the Luth an Center of the Lutheran Brotherh building. This will include semin institutes, lectures, panel discussi and musical and dramatic events.

Box: IA40530923

Within the ELC

n the Golden Gate . . .

Bibles for Hong Kong

hil Berg, shown at the left in the to above, a purser on the American ident steamship lines, is carrying interesting cargo with him to the nt. Mr. Berg, a member of Grace rch, San Francisco, is delivering ft of Bibles from his home church he Lutheran United Mission in g Kong. Shown bidding Mr. Berg n voyage" on the President Hoover he Rev. William Baker, pastor of ce Church.

he Bibles were collected by the ng adult group at Grace. When the ks arrive in Hong Kong they will eceived by the Rev. Luthard Eid, issionary of the ELC. The volumes desperately needed in the teaching gram which the mission conducts the masses of refugees from Com- ist China.

issionary Eid points out that ng Kong is a cosmopolitan city, crossroads of the world . . . the ulation is now approaching three ion and increases nearly 100,000 y year. This presents a tremendous for the government, society, and church. Houses must be built, jobs ted, schools established, and the ch must find new ways of bringing Gospel to bear in the total life of e people."

he Young Adults of Grace Church, San Francisco are answering this challenge not only through the gift of Bibles but also through a "Dollars for Hong Kong" fund which has become a major project of their group. The Chinese in return for this help are sending handmade articles as gifts to those who help them.

People

The Rev. Ivar Aus, has resigned as pastor of the Norwegian section of Trinity Church, Brooklyn, N. Y. and accepted a call to become pastor of Norwegian Memorial Church, Minneapolis. He will be installed in his new parish April 26.

The Rev. L. T. Gulbrandsen has resigned as pastor of Trinity Church, Flushing, L. I., N. Y., and accepted a call to St. Olaf Church, Weehawken, N. J.

The Rev. H. S. Babington, formerly pastor of Olivet Church, La Crosse, Wis., is now serving Genesee Valley Church, Genesee, Ida. and Our Savior's Church, Moscow, Ida.

The Rev. Earl C. Ericksen has returned to the United States from the Lutheran Orient Mission in Iraq and is serving as pastor of the Lutheran parish in Galata, Mont.

The Scobey-Peerless parish in Scobey, Mont. recently installed two pastors: **the Rev. Stanley Knudson,** senior pastor; and **the Rev. A. H. Amundson,** associate pastor.

The Rev. Sterling H. Simonson of Lakeside Bethany Church, Duluth, Minn. has accepted a call from the ELC Board of Charities, to prepare for assignments in the expanding work with the deaf under the supervision of the Ephphatha Mission Board. Pastor Simonson will terminate his work in Duluth on Easter Sunday and will then take special courses at Gallaudet College, Washington, D. C.

The Rev. Roger Veum has resigned as pastor of Grace Church, Ridgecrest, Calif., in order to accept a call from Highland Ave. Church, San Bernardino, Calif., effective March 1.

The Rev. Johan Thorson, co-pastor of Vinje Church, Willmar, Minn., has resigned his pastorate there in order to accept a call to serve as pastor of Bethlehem Church, Aberdeen, S. Dak., effective in April.

The Rev. Agnar Tanner, formerly pastor of Trinity Church, Brooklyn, N. Y., will begin his ministry at Hill Avenue Grace Church, Pasadena, California on March 1.

The Rev. and Mrs. A. L. Rustad were honored with a reception by their parish recently on the occasion of Pastor Rustad's 25th anniversary as pastor of First English Church, Faribault, Minn.

The Rev. H. A. Lunde is now serving as assistant pastor at Calvary Church, Grand Forks, N. Dak., the Rev. J. B. Jerstad, senior pastor.

The Rev. Aubrey L. Edmonds, formerly pastor at Lewiston, Mont., is now serving as pastor of First Church, Bothell, Wash.

The Rev. E. E. Hoff, formerly of Farmington, Minn., is now serving as pastor of United and Saetersdal Churches, Chester, Iowa.

The Rev. John Hopp, formerly pastor of First Church, Bothell, Wash., is now serving a two-congregation parish in Newell, S. Dak.

The Rev. Robert G. Johnson, formerly pastor at Flaxville, Mont., is moving to Harlem, Mont., where he will serve American Lutheran Church.

The Rev. A. J. Knutzen, formerly pastor at Anacortes, Wash., is now serving Our Saviour's Church, Lebanon, Ore.

The Rev. Edward Livingston is now serving as visitation pastor at First Church, Bemidji, Minn.

Churches

Chicago, Ill.—A double anniversary was celebrated recently: the 30th anniversary of the dedication of the church at United Lutheran, Oak Park, Ill., and the 100th anniversary of the organization of the former Our Savior's Church, one of the congregations which merged to form United Church. Two former United pastors were speakers at Sunday worship services: Dr. Martin Anderson and Dr. E. M. Hegge. Dr. F. A. Schiotz, president of the ELC, spoke on another Sunday. Dr. N. M. Ylvisaker, a former pastor of Our Savior's, was also present and spoke. After the anniversary services 75 former members of Our Savior's visited the old church, which is now a Roman Catholic parish.

Chokio, Minn.—Our Savior's Church here, formed in 1955 by a merger of ELC and ALC congregations, will begin construction of a new $152,000 three-unit church plant this spring. The congregation, unaffiliated with a synod at present, supports the benevolence program of both the ALC and ELC.

Ketchikan, Alaska—In accordance with their annual practice the women of First Church here again prepared 30 boxes of food and distributed them to single fishermen who were in Ketchikan during the Christmas holidays. Each box also contained a copy of the Christmas gospel. The Rev. Floyd R. Larsen is pastor of First Church.

Moorhead, Minn.—Trinity Church, the Rev. Oscar Anderson, senior pastor, voted at its annual meeting to lend funds up to $100,000 for the sponsorship of a new home mission congregation of the ELC.

Crooks, S. Dak.—A new parsonage was recently dedicated at West Nidaros Church here. The Rev. E. O. Gilbertson, president of the South Dakota district, officiated at dedicatory rites. This congregation, now served by the Rev. Thomas G. Natterstad, was formerly part of a multiple parish.

Harmony, Minn. — The Harmony parish, consisting of Greenfield, Henrytown, and Fremont congregations, recently completed negotiations to form three separate parishes. The Greenfield Church will retain its parsonage in Harmony, a new parsonage will be purchased by Henrytown Church in Canton, Minn., and Fremont Church will have its parsonage in the country. The Rev. Obed L. G. Vold, senior pastor of the parish, has accepted a call to Anchorage, Alaska, and the Rev.

NEW MONTANA CHURCH—Shown is chancel of the Plentywood Church, Plen wood, Mont., dedicated recently. The $2 000 church has a seating capacity of The parish unit attached contains sev classrooms, meeting rooms, and a basem social hall. Former pastors Otto Schn and Jacob Enderson participated in dedi tion services, with Dr. R. A. Daehlin, pr dent of the Rocky Mountain District, charge. Pastor of the parish is the R Richard Waag.

Knut Monson, assistant pastor, will come visitation pastor at First Chur Duluth, Minn.

Rake, Ia.—Zion Church, the R Hilmar Mostul, pastor, burned mortgage on its six-year-old church services recently. The Rev. R. L. H leque, pastor at Rake when the chu was built, preached at the services.

Baldwin, N. Y. — Ground-break services were held recently for a n education unit for Bethlehem Chur the Rev. Stuart Ensberg, pastor.

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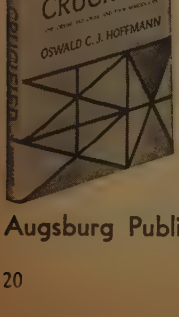

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Ronald Nelson. Miss Fischer now
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is open to anyone who is interest-
The cost of the course is fifty
a class room hour. Ground
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he Augustana College Campus.
course is broken into many seg-
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ics Department the most complete
nd school in the Midwest, with
training leading to private pilot, flight instructor, commercial pilot, and instrument pilot certificates as well as the only advanced ground school in South Dakota approved by the Civil Aeronautics Administration.

Many Aid Grants

News has been received recently of several new scholarships and educational aid grants to individuals and departments of ELC colleges.

St. Olaf

St. Olaf College is one of ten upper midwest schools named to share in a $525,000 Ford Foundation grant.

Earlier the ten schools announced organization of the Associated Colleges of the Midwest (ACM), launching a co-operative attack on common educational and financial problems.

The Ford Foundation grant is expected to cover basic operating costs of ACM for five years. Member schools will raise other funds for special projects and later operations.

Among the possible joint operations ACM may undertake are standardization of admission procedures and scholarship qualifications, pooling of library resources, joint offices for recruiting students, co-operative sharing of faculty, and combined purchasing power.

Concordia

Concordia College, Moorhead, Minn., has received an unrestricted $2,000 grant from the Esso Education Foundation to be used for under-graduate education.

A total of $1,423,000 has been granted for the academic year 1958-1959 to colleges and universities, according to Eugene Holman, chairman of the Foundation. It brings to about $5,500,000 the grants made by the Esso Educational Foundation to privately-supported colleges and universities during its four-year existence.

Concordia last year received a $3,000 unrestricted grant for aiding the teaching of science and engineering. These science grants, to be announced in 1959, will be in addition to the grants for undergraduate education.

Concordia College has received a grant from the Minnesota Chapter, American Cancer Society, which will be used for research into a possible cause of cancer.

The $575 grant was made to Dr. Richard G. Werth of the chemistry department. Previous grants in support of this project have been received from the Sigma Xi Society, and the National Cancer Institute.

Dr. Werth will supervise research by Robert Thompson, a senior from Milan, Minn., who will prepare several coal-tar hydrocarbons for testing for possible cancer-causing properties.

The hydrocarbons will be applied to the skin of special strains of white mice by students working under Olaf Torstveit, acting head of the biology department.

Augustana

Two students at Augustana College, Sioux Falls, South Dakota, have been awarded $500 scholarships by the Hested-Lee Stores Co., of Fairbury, Neb. They are Lyle Rossing, son of the Rev. and Mrs. E. W. Rossing, Sioux Falls, and Robert Naylor, son of Mr. and Mrs. Paul Naylor, Sioux Falls.

The scholarships are a part of a special scholarship fund established by the 88 Hested-Lee stores. This fund awards two scholarships of $500 each to six area colleges.

PLC

Virgil Hundtofte, Pacific Lutheran College junior, was awarded the Ernest Dodge $200 scholarship by the Tacoma Lumbermen's Club at its annual banquet held recently.

"Doc" Mellby Is 90

A pioneer Lutheran educator became 90 years old in January, just 9 years after retiring from a colorful career at St. Olaf College, Northfield, Minnesota.

Dr. Carl A. Mellby, professor emeritus of sociology, "sort of grew up" with St. Olaf. At the age of seven, as a bright-faced immigrant from Oslo, he watched on a wind-raked hilltop as the first building at St. Olaf was dedicated. At 13 he was back in "Old Main" as an academy student, and in 1901 he returned to the same building as a history instructor.

Old Main and Dr. Mellby are both still standing, although they are mellowed by the years. Even today "Doc" has a clear view of the building from the home where he lives with his son, just a block off campus.

When Dr. Mellby came to teach in Old Main, St. Olaf college had a total enrollment of 84 men and three women students. As he settled down to a career in education, he instructed many different courses in the school catalog and then introduced some new ones.

He taught the first St. Olaf economics classes in 1903, the first sociology classes in 1909, the first political science in 1910 and the first art course in 1920. A marriage counseling course he introduced in 1915 was one of only three in the nation. Meanwhile he taught Greek and Latin in addition to his regular history classes.

As a result of his versatile teaching schedule, nearly every one of the 9,755 students attending St. Olaf during those 49 years took at least one course from the pioneer educator.

But his versatility did not end at academics. Mellby was instrumental in organizing the teacher placement bureau at St. Olaf in 1905. He was also choir master of the school's first choral group before F. Melius Christiansen joined the faculty and carved his mark on world music.

Together with the school's seco president in 1911, Mellby introduced student honor exam system which s exists, with some modification.

Former students recall that af school hours Dr. Mellby was a fath a counselor, and a close friend w the same spirit that he displayed he held down second base positi during faculty-student baseball gan on the campus.

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The merits of the propositions adverti below have not been investigated and Parish Conservation Service assumes no sponsibility in the matter. Send your and communications to: The Parish Cons vation Service of The ELC, 422 South F Street, Minneapolis 15, Minnesota. (Re to ad number when inquiring.)

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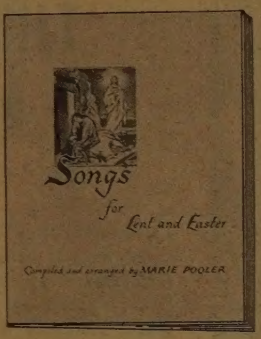

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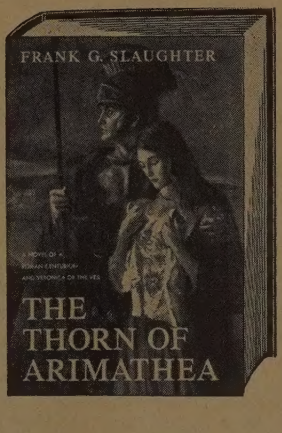

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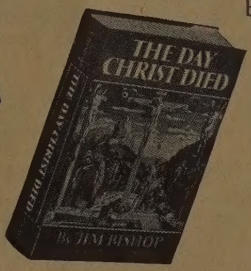

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